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woman, and placing her, among the Tushes, in a more reserved position than among the Khevsurs, Pshavs and Svans.

The personal and social rights of woman among the Svans were much higher than among other Georgian Highlanders. The Svan woman is not shy and reserved. Mr. Bakradze[24] relates that he "was delighted with the ease and freedom of their manners," and he adds: "They entered into conversation with me, joked, waited upon me, and flirted." There is no ground to regard the Svan woman as devoid of all rights.[25] Subordinated to her husband, she enjoys at the same time considerable privileges in the matter of her personal and property rights. And as for her social position, it should be noted that the Svans, more than any other peoples of the Caucasus, allow their women to take the witness stand and even to be mediators during judicial proceedings. The women of Svanetia often take that high stand in the social life which was given to women among the ancient Germans, who called women *Friedenwebe* (peace-web), meaning peace-making, because of their ability to bring about peace among the hostile tribes. Women[26] often stopped the blood-feuds and killings between inimical parties. This conciliatory role of woman was especially prominent among the Khevsurs and Tushes, who had great respect for the woman's head-dress, the shawl, called *mandili*, which is worn only by married women.

Mandili has an important meaning in the eyes of the mountaineers,[27] it is regarded among the Tushes as inviodable and even as a sacred object. More than once the *mandili* put an end to quarrels and bloody encounters between hostile families. It is sufficient for a woman to take off her *mandili* and put it before the feet of an enraged mountaineer, for he is then obliged to put his brandishing dagger in the scabbard at once, and retire. Describing this custom among the same Tushes, Zisserman[28] regards it as "remarkable, chivalrous respect of woman." The same custom of respecting woman's *mandili* was and is observed also among

[24] Bakradze: 45.
[25] Kovalevsky: a, II, 51-2.
[26] Stoianov: 435.
[27] Khakhanov: a, 52.
[28] Zisserman: 252.

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the Khevsurs.[29] In order to stop the fighting men from bloodshed the Khevsur women kneel between them, and with the words "Lords! Heroes!, so we ask you!" they throw their *mandili* on the ground before the feet of the men, who immediately cease the brawl. Many investigators regard this custom as a survival of the formerly-existing matriarchate among the Khevsurs. All attempts to find out from the Khevsurs the meaning of this custom are futile.[30] On the question as to why they are obliged to do this, "the Khevsurs can not answer or give any explanation."

Not only in customs, but even in the current expressions of the Georgian language, preference is given to woman before man. When speaking about a male and female together, the Georgian gives the female the first place always. For example, one says "mother and father" (*ded-mama*)—from the words, *deda* (mother) and *mama* (father)—but one never says "father and mother." The Georgian says *da-dzma* (*da*—sister; *dzma*—brother), but not "brother and sister"; also, female and male (*kal—vaji; kali,* female; *vaji,* male), but not "male and female"; wife and husband (*tsol-kmari—tsoli*—wife; *kmari*—husband), but never "husband and wife."

In every-day speech, in poetry, in music and song, and even in dancing, the Georgian glorifies the beauty and attributes of the feminine sex. In every gathering, on all occasions, during work or idleness, in all corners of the country, even in the secluded glacier regions, the Georgians sing; and among their songs of warfare and courage there are always the songs of passionate love and the praise of woman's beauty. The woman, on the other hand, attained her esteemed position not only by her beauty, but also by her personal qualities which often gave her the leading role in the destiny of the nation and the country. The personality of the brilliant Queen Tamar of the Georgians may be mentioned as an example. She was called by her people the "King," "King Tamar"—*Tamar-mepe* (*mepe*—king), for her great achievements and personal abilities. The time of her reign (1184-1212) represents the golden age of Georgian history. In every corner

[29] Eristov: 127.
[30] Gurko-Kriajin: 272.

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hands, so that for the loss of a right hand twenty-five cows are required, and twenty-two for the left.

For any sort of serious mutilation the Pshavs levy an indemnity of sixteen cows. Among the Tushes, according to Zisserman,[29] the payment consisted of half the blood price, or sixty cows. For the mutilation of a person's fingers, the payment varies according to the finger injured; thus, for the thumb the fine is five cows; for the index finger, four cows; the middle finger, three cows; the ring finger, two cows; the little finger, one cow. For knocking out a tooth, the indemnity is one cow. Wounds on the face are measured with a small stick or piece of cord, which in turn is measured with seeds of grain. The Pshavs use grains of wheat in such a manner that after one grain is placed lengthwise, the second is put crosswise, the third lengthwise, the fourth crosswise, and so on; the indemnity is fixed according to the number of grains used, and cows are demanded in the same number. The Khevsurs use two kinds of grain, wheat and barley, placing them alternately. The number of grains used indicates the amount of the cows to be paid. The Tushes perform the same procedure with grains of barley, and from the whole number of grains they deduct two, the remaining number indicating the number of cows to be given as indemnity.

Many Khevsurs use the rules in the payment of the *wergild* as a means of livelihood. They purposely start a quarrel, and in fighting expose themselves to the blows of the enemy, in order to receive the wounds in the most "expensive" parts of the body. For example, Dr. Radde[30] relates that he met an attendant of a sanctuary in Khevsuria who had a wound about the size of a hen's egg on the left side of his head. On inquiry by Dr. Radde concerning the wound, he laughingly answered that it was almost fatal for him, but that he had at any rate made a good business of it and received sixteen cows as indemnity.

Among the Svans,[31] castration was regarded as the most serious mutilation, the indemnity for which consisted, in some communities, of the full amount of the *tsor*. In other com-

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[29] Zisserman: 250.
[30] Radde: c, 259.
[31] Kovalevsky: a, II, 36-7.